

BULLETIN OF THE MADRAS GOVERNMENT MUSEUM

THE TAMIL NADU TRIBES

Compiled by

Dr. N. DEVASAHAYAM, Curator for Anthropology,

Edited by the

DIRECTOR OF MUSEUM, MADRAS

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THE DIRECTOR OF MUSEUMS, CHENNAI

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(Papers presented at the Seminar on "The Tamil Nadu Tribes" organized by the Government Museum, Chennai on 8th September 1973 in connection with the Silver Jubilee Celebration of Indian Independence)

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EDITORIAL NOTE

It was in 1972 that the subject of Ethnology was included as one of its disciplines in this Museum by Dr. George Bidie. Thereafter the Anthropological collections have grown gradually and steadily through the untiring efforts of the District Collectors, the succeeding Superintendents and the Curators in-charge of the Anthropology Section.

But in the last two decades, the field trips and surveys by the Section were conducted in such a way that almost all the major tribes in Tamilnadu have been covered district wise-i.e.in Madurai, the Pulayan, Paliyan and Muduvan, while in Coimbatore, the Irulas, Pulayan, Iravallar and Malasar; in North Arcot, the Maliyalis, Lambadis (B.C.), and Irulas; in Tiruchirappalli, the Pachai Malaiyalis; in Dharmapuri, the Chitteri Malaiyalis and Lambadis (B.C.); in Salem, the Kolli Malaiyalis; in Erode, the Sholagas; in Tirunelvely and Kanyakumari, the Kanis; and in Ramanasthapuram, the Kattunaickens. Further, during this period only, the largest populated hill tribe of Tamilnadu, the Malaiyalis was studied comparatively at Pachaimalai, Kollimalai, Kalvarayan, Chitteri, Yercaud, Shevaroy, Jawadhi and Yelagiri hills and their agricultural appliances were collected for the Museum.

With this enriched anthropology collection, three new galleries were thus opened during this decade - the Folk Arts, the Puppets and the Physical Anthropology galleries - and we had organised special exhibitions such as the Lambadis of Tamilnadu, the Hill dwellers of Tamilnadu, the Tamilnadu Tribes, etc.

Thus, the Madras Government Museum is the only prime Government Institution in the State, actively involved in projecting the life and culture of these tribals through their permanent displays, special exhibitions and publications.

There are 42 tribals in Tamilnadu with a total population of 5.20 lakhs as per 1981 Census. The papers presented at the seminar on the Tamilnadu tribes held in the Museum in 1973 form a part of the Silver Jubilee celebrations of Indian Independence held in the Museum at that time. I hope, that these papers on Tamilnadu tribes will serve as a useful and purposeful bulletin of this Museum to numerous research students in the field of Anthropology trying to understand the life and patterns of the tribals in Tamilnadu.

MADRAS-600 008,
6th June 1989.

G. KESAVARAM,
Director of Museums,
Government Museum, Madras-8

1. ECONOMIC PROBLEMS OF THE TAMILNADU TRIBES

A paper presented by Thiru N. Amirthalingam, State Editor, District Gazetteers, Madras - 600 008.

For ages, certain groups of people in India's hill areas and villages, mainly forest dwellers have suffered isolation and disability perpetuated by geographical and social factors. By and large, they have lived in a state of social and economic stagnation. These people have until recently lived a life not very different from that of their ancestors centuries ago.

In the Census of 1881 these people were termed as "Aboriginal". In 1891, the term "Tribe" was first applied to the semi-civilised inhabitants of mountains and forests. In 1901, a different classification of the castes was attempted in which a systematic study of a particular caste or tribe was found difficult. In 1911 and 1921 Censuses, the term was still vague and in 1931 Census, a wider term of "Depressed Class" was used to cover all the people who had social disabilities. These disabilities varied from place to place and from tribe to tribe. The Government of India Act, 1935, did not classify the Scheduled Tribes separately, but some of them were included in the list of Scheduled Castes. In 1941 Census, caste particulars were collected at the time of enumeration. As per the Constitution adopted in 1950, the President was entrusted with powers to declare certain castes and tribes as "Scheduled". In 1951 Census, Scheduled Tribes were classified as per the notification issued by the President under Article 342 of the Constitution.

The Backward Classes Commission recommended certain modifications to the list of Scheduled Castes and Scheduled Tribes and they were embodied in the Scheduled Castes and Scheduled Tribes List of Modification order 1956. This order specified the Scheduled Castes and Scheduled Tribes in each State on the basis of the States Reorganization Act of 1956 in consultation with the Collectors of the Districts. This formed the basis of enumeration in 1961.

Principal tribes of Tamilnadu and their population.-The Scheduled Tribes are usually found only in hilly areas and Scheduled Areas, declared as such. As at present, Tamilnadu State contains no Scheduled Area and not much of hilly areas, the Scheduled Tribe population in the State is also comparatively low. According to the 1941 Census, the population of the Scheduled Tribes in the composite State of Madras was 5.6 lakhs and in 1951 it was 6.4 lakhs. But after the reorganisation of States, the population of the Scheduled Tribes in Tamilnadu was reduced to 2.5 lakhs (in 1961). As per the 1961 Census, the Scheduled Tribes in our State form only 0.8 per cent of the total Scheduled Tribes population in India and 0.75 per cent of the total population of our State.

Salem District contains the largest concentration of the Scheduled Tribes in the State with 39.89 per cent. The Scheduled Tribes in this district are mostly the Malaiyalis. Next to it, is North Arcot with 23.53 per cent composed again mostly of Malaiyalis. The tribal areas of Coimbatore and Nilgiris districts containing some well known tribes like Kadar, Toda, Kota, etc., have only 7.99 and 5.14 per cent respectively.

The population strength of the principal tribes of Tamilnadu State as per 1961 Census is as follows:-

Name of the tribes	Population	Percentage to the total Scheduled Tribes
(1)	(2)	(3)
Irular	85,395	33.89
Kadar	311	0.12
Kanikaran or Kanikkar	1,846	0.73
Kattunayakan	7,039	2.79
Kota	848	0.34
Kurumans (including Kurumbas)	1,557	0.62
Malasar	2,122	0.84
Malaiyali	1,35,398	53.73
Mudugar or Muduvan	140	0.06
Paniyan	4,863	1.93
Pallayan (including Palleyar)	1,831	0.73
Pulayan	3,219	1.28
Sholaga	6,507	2.58
Toda	726	0.29
Others	189	0.08
Total	<u>2,51,991</u>	<u>100.00</u>

The Malaiyali forms the biggest tribe with 53.7 per cent and next to it is the Irular with 33.9 per cent. The Sholagas, Kattunayakans, the Paniyans and the Pulayans, are also fairly appreciable in strength. The well known tribes of Toda, Kota, Kadar and Mudugar to be minor ones from the point of view of their numbers. They are each less than 1,000 in number.

With regard to the growth rate of individual tribes, we find that there are fluctuations from decade to decade. The Malaiyali tribe which decreased from 62,899 in 1911 to 62,025 in 1921 has increased sharply to 1,29,953 in 1961. In respect of Irulars, the population is more or less constant at about 80,000 ever since 1901. The Kotas are slowly and steadily decreasing. The Todas were also steadily declining till 1961 when a small rise is noticed. The Mudugar's population which was 752 in 1901 has dropped to mere 140 in 1961. The population of the Pulayans is also decreasing from 1911. Sholagas on the other hand show an increase.

The present sex ratio among the Scheduled Tribes of the State is 951 as against 992 for the general population.

Among certain tribes like Malaiyalis, there is a sharp fall in the sex ratio in the last 20 years, and that accounts for the exorbitant bride price, far above the traditional levels, demanded in recent years among the Malaiyalis.

Literacy Standards of the Tribes. - Regarding the literacy standard of Scheduled Tribes, their ranking for the districts of Tiruchirappalli and Ramanathapuram is ahead of the corresponding ranking of the general population. Their rank for the district of Kanyakumari is far behind the rank for the general population of the district.

Kurumbas, Todas and the Kotas who received the earliest attention from the Government and the social workers rank foremost. The tribes having low literacy figures are Sholagas (391), Malasars (399), Malaiyalis (493) and Irulars (629). In female literacy, Kurumbas and Todas are the foremost and the tribes Malaiyalis, Malasars, Sholagas, Irulars and Kattunayakans are the most backward.

Passing of the S.S.L.C. or the Matriculation is a definite stage in education, In this, the districts of Madras, Kanyakumari and Nilgiris stand foremost. The most backward district is South Arcot. In the next educational level viz., matriculation and above, Kotas and Todas stand ahead. The Kadars, Kanikkars, Malasars, Mudugars, Paniyans and the Sholagas do not have a single matriculate in the tribe.

Economic status of the Tribes. - The percentage of workers among the Scheduled Tribes is high in the districts of North Arcot, South Arcot, Salem and Madurai. Among Scheduled Tribe workers 42.1 per cent are females. A greater participation of women in the working force depends upon the nature of occupations. Salem with its predominant tribes of Malaiyali, stands first in this respect. In the rural sector, Tirunelveli has the highest percentage and Ramanathapuram the lowest.

The percentage of workers is highest among the Paniyans who are entirely engaged as agricultural labourers in Gudalur Taluk and the lowest is among the Todas.

The proportion of cultivators among them, is however, high with 3,305 persons for 10,000 as against 1,917 for 10,000 among the general population. A high proportion of cultivators among the Scheduled Tribes is explained by the fact that the tribes of Malaiyali form 53.7 per cent of the population of the Scheduled Tribes and its main occupation is cultivation.

Among the Scheduled Tribes the proportion of agricultural labourers is found to be high, being 1,172 as against 840 for the general population. Some tribes like Paniyans, Irulars, Malasars, etc., live mostly by agricultural labour. The tribes largely engaged in cultivation are the Malaiyalis (5,030), the Kanikkars (3,573) and the Kotas (3,410). The tribes least interested in

cultivation are the Kadars (nil), Malasars (3), Paniyans (199) and Pulayans (210). It is seen that the Kadars and the Pulayans are not also interested in agricultural labour whereas the Paniyans and the Malasars are largely engaged in it. The tribes engaged in the category of workers under mining, quarrying, livestock, are Kurumbas, Palliyans and the Pulayans. The Todas and the Kattunayakans have some interest in household industries and the Kotas who are good artisans have some interest in the category of manufacturing. In the category of trade and commerce, the only tribe which has any significant proportion of workers is the Kattunayakans. In transport the Kotas have significant proportion and in "Other Services" the tribes having a large proportion of workers are the Kadars, Mudugars and the Malyaiyalis.

It has to be remembered here that the Malaiyalis who form 53.7 per cent of the Scheduled Tribe population in Tamilnadu are essentially cultivators and the size of their holdings, has considerably influenced the figures for the entire Scheduled Tribes. The cultivating households are more than 5 acres among Scheduled Tribes in the Malaiyali dominated districts of Salem, North Arcot and Tiruchirappalli and their percentages are 31.04, 40.32 and 44.27 respectively. These percentages are low in other districts. It is particularly low in the multi-tribal area of the Nilgiris.

The Scheduled Tribes do not generally get themselves engaged in scavenging etc. The tribes engaged in appreciable numbers in wood cutting, etc., are the Irulars, Malaiyalis, Sholagas and Malasars. The only tribe engaged in appreciable numbers in collection of forest produce is the Palliyans.

Steps taken to overcome the economic problems of the Tribes.-Economic problems of the tribes of the Tamilnadu are similar to that of the backward people of the State. Insanitary living condition, lack of proper housing, illiteracy, indebtedness and land problems are their principal problems which require our immediate and urgent attention to put them into sound economic footing. The Government of India as well as the Government of Tamilnadu have taken steps to ameliorate the difficulties of the Tribes.

The Government policy since independence has been to give opportunity to the tribal communities to develop according to their own genius. Their rights in land and forests are respected. They are being helped to make a better living out of land and forests by acquainting them with modern methods. Forest policy and administration are being so moulded as to foster forest wealth and the tribal economy together. Wherever possible, the tribal communities are being helped to take to settled and improved agriculture.

Education is the main lever of progress. Greater emphasis has, therefore, been laid on the provision of education facilities to them. It is through the spread of education that these communities can advance and catch up with the general population of the country. Education will widen the outlook of these people, make them aware of their social rights and responsibilities and enable them to enjoy in full the new opportunities that have opened up before them after independence.

The improvement in agriculture, the allotment of land, the extension of irrigation works, the expansion of facilities for vocational training, the development of cottage industries, and the organization of co-operative societies have helped the tribes in improving their economic position.

The medical and public health programmes undertaken for the benefit of the tribes have resulted in the improvement of general health standards and sanitary conditions among these people.

The effect of all these special measures taken towards the welfare and advancement of the tribes of our society has been to bring these people into the mainstream of national life.

In this connection, it is to be pointed out that any drastic attempt of change may destroy the richness of the tribal life and any civilization should be attempted whenever the tribes are ready for it. They should build up pride in their own life and become economically self-sufficient, so that they would not be completely overwhelmed when the outside world dominates them. It means making terms with the past and going forward in a natural evolution from it.

II. WELFARE MEASURES TAKEN FOR SCHEDULED TRIBES IN TAMILNADU

*A Paper by Thiru M. K. Gomethagavelu, I.A.S.,
Director of Harijan Welfare Department,
Government of Tamilnadu, Madras.*

The Tribes. - There is no satisfactory definition either in the constitution or anywhere for the term "Tribes". To an administrator, the term 'tribe' means group of citizens who are the special responsibility of the President of India. To an anthropologist, it means a special field for a study of a social phenomenon. But, however, all these impressions are correct. These groups are presumed to form the oldest ethnological sect and therefore they are called 'Adhivasis' which means an earlier inhabitant. The International Labour Organisation has classified such people as 'Indigenous'.

The Tribal population of the Tamilnadu State, as per 1971 Census, is 3.30 lakhs, which is only 0.78 per cent of the total population of the State. The largest concentration is in the Salem District (39.98 per cent), followed by North Arcot (23.53 per cent), Chingleput (10.45 per cent), Coimbatore (7.99 per cent) and South Arcot (5.37 per cent). There are 42 Tribal Communities in Tamilnadu. The more important among them are Malaiyalis, Irulars, Kattunaickens, Paniyans and Pulayans. The tribals live scattered in hilly areas and forests slopes of hills and their socio-economic development is solely conditioned by their environment. Since, they live in interior forests and mountains, they are far away from the centres of civilisation and are not aware of the amenities of towns and cities. The very existence of the tribals has depended during these centuries of their forest and mountain existence, upon the principles of challenge and response. Rigorous climate has not driven them away from their home lands nor obliged them to abandon their way of life. The tribals are open, frank and simple. The point for decisions is whether to allow them in their existing way retaining their present identity or to change their habits and way of living.

As already stated the tribal population of the State is only 0.78 per cent of the total population. The tribal population of the State is scattered, sparse and in isolated groups, except in Kolli Hills and Yercaud in Salem District where two tribal Development blocks at the rate of one each were started during 1965. Except in these areas, there is no tribal concentration. Therefore, the "area concept" cannot be applied to the tribals of the State. The Scheduled Tribes are very backward, socially, economically and educationally.

The tribals are generally primitive in nature. They have their own characteristics, customs, habits and manners. They are shy and do not easily mingle with others. Their birth rate of females during the last 40 years is greater than the males. It is only through social and moral education, they are to be encouraged to have intercaste marriages with non-tribals. The question here again is whether it would be possible unless the tribals are educated to realize their rights and

responsibilities, in society, we cannot be content and complacent that we have done anything for their welfare. The Welfare schemes so far undertaken for improving the downtrodden section of the society are as follows: No area in the State has been declared as scheduled areas since the tribal population is scattered. As there are no scheduled areas in Tamilnadu, it is not mandatory for the Government of Tamilnadu to establish a tribal advisory council with reference to the provision of the Fifth Schedule of the Constitution of India. However it was considered desirable to have an advisory council at State level to advise the Government on matters relating to the advancement of the Scheduled tribes. Accordingly a State Tribal Advisory Council to advise the Government on the implementation of the Welfare scheme for Scheduled Tribes has been constituted. The chairman of the Council is the Minister for Harijan Welfare. The council meets once in 4 months and takes decision on the suggestions put forth by its members.

Education.- The level of literacy among the Scheduled Tribes, according to 1961 Census is 5.91 per cent against 31.41 per cent for the entire population (1971 census details are not available). The literacy among the tribal males is 8.93 per cent and females is 2.73 per cent. Therefore, it is clear that the tribals are lagging far behind the general population in literacy. Though the Country's growing education consciousness has reflected among the tribals also, it cannot be said that they have attained the normalcy in education. The educational backwardness of the tribals has a bearing on their environment and economical soundness. For a tribal family to send its grown up children to school is an economic preposition and entails dislocation and loss of division of labour, the family gets. Girls help their mothers in their household chores and the boys their fathers in the field of agriculture. Further, the tribals are not in a position to send their children to the schools, with proper clothings, books, slates, etc. Therefore, unless the tribals are provided with everything free of cost they cannot be brought into the educational fold. With a view to achieve this object, the State Government with whom "Education" lies as one of the primary responsibilities, are taking all efforts to educate the tribals. The Government are running 74 Residential Schools, 1 Nonresidential school and 15 hostels for the tribals in the State. About, 5,000 tribal boys and girls are benefitted by these institutions. In the tribal residential schools and hostels the tribal students are provided with free books, slates, clothings (two sets per year), food and shelter. In short, the Government have taken, complete charge of the education of the tribal student.

In addition to this, voluntary organizations which now take interest in doing welfare work for Scheduled Tribes are running residential schools for which financial assistance is advanced by the State Government. In Tamilnadu, 4 residential schools and 1 hostel run by voluntary organisations as detailed below are receiving assistance to maintain the schools and hostels.

(1) and (2) Tribal Residential school for boys and girls run by Sri Sarguru Sarva Samarasa Sangam at Coonoor.

- (3) Thakkar Baba Gurukulam at Niragachimund run by the Servant of India Society.
- (4) Tribal residential school at Kallar in Coimbatore District, run by Sri Sarguru Sarva Samarasa Sangam, Coonoor.
- (5) The Palanimalai Adivasigal Seva Sangam at Thandigudi in Madurai district (Hostel).

To shed the shyness of the Scheduled Tribes and to allow them to mix with others, the following ratio is adopted in admitting boarders in the Hostels:

	per cent
Scheduled Tribes	60
Scheduled Castes	30
Backward Classes	10

The development of Scheduled Tribes has a bearing on their physical and mental development. To ensure both mental and physical development the Scheduled Tribes staying / studying in Government Tribal Residential school and Hostels are supplied with milk, mutton and eggs.

In the field of primary and secondary education, there is visible but slow progress. The Scheduled Tribes received education only from recent years. There is, therefore, paucity of Scheduled Tribe students at Collegiate level. The position is expected to improve only in due course. All the Scheduled Tribe students studying in colleges are granted scholarship irrespective of their parents' income and irrespective of the religion which they profess. In spite of the liberal concessions, only a few scheduled tribe students have pursued their studies and availed the concessions. During 1972-'73, a sum of Rs. 1.10 lakhs, was spent for granting scholarships to scheduled tribe students. The Tribal day scholars in the schools run by Forest Department are provided with midday meals. The non-tribal students studying the tribal schools are also supplied with midday meals.

A Pre-Examination Training Centre is also functioning in the State from 1966 onwards to train Scheduled Castes and Scheduled Tribe candidates for I.A.S. and I.P.S. Examinations conducted by the Union Public Service Commission. At present 22 Scheduled Castes, 2 Scheduled Tribes and 2 Denotified Tribe candidates are undergoing training in the Centre. To educate the tribals of the State, the Government spends about Rs.27.00 lakhs annually

So far 5 Scheduled Tribe candidates trained in the Centre have got selection in the All India Services and allied services as given below:-

Year.	Number of Scheduled Tribes Selected for appointment	State to which they belong to
(1)	(2)	(3)
1968-69 ..	1.I.A.S.	Assam
1970-71 ..	2. I.A.S.	Meghalaya
	1 Central Services	
	I and II.	
	1 I.P.S	Kerala

Economic Development. - The efforts and expenditure on educating the tribals can only be an investment which cannot produce immediate economic results. Agriculture is the main stay of the tribal population. 60.49 per cent of the tribals are depending upon agriculture either as cultivators or as agricultural labourers. Out of the total population of 2.52 lakhs (1961 Census) 1.09 lakhs are non-workers, out of 1.43 lakhs of workers, 58.22 per cent are cultivators, 20.65 per cent are agricultural labourers, 7.35 per cent are engaged in other works like fishing, forestry, etc. The average land holding of a tribal is 2.5 acres in Kolli hills and 1.3 acres in Yercaud Block in Salem District. The tribals are exploited by the middlemen. To prevent them from being exploited by the middlemen, Multi - purpose Co-operative Societies have been started for the tribals in the forest areas. At present, 7 Co-operative Marketing Societies, 6 Multi-purpose Co-operative Societies are functioning in the State for their benefits. To augment their income, Cottage Industrial Centres are also run. Work Centres for the benefit of tribal women are also maintained. These institutions are either under the control of the Registrar of Co-operative Societies/Khadi and Village Industries Board/Director of Industries and Commerce/Director of Women's Welfare, but financed by the Harijan Welfare Department.

To promote the standard of living of Scheduled Tribes whose mainstay is agriculture, the following assistances are given:

Scheduled Tribe agriculturists are supplied with a pair of plough bulls and agricultural implements and seeds free of cost, at a cost not exceeding Rs. 500 per individual. The scheme was implemented in the Second and Third Five-Year Plans and also in 1966-67 and 1967-68 with subsidy of Rs.400 per individual. The amount has been increased to Rs. 500 per individual from 1971-71. Scheduled Tribe agriculturists are also granted a subsidy of Rs. 2,000 per individual for sinking of Irrigation wells. The scheme was implemented in the Second and Third Five-Year Plan and also during 1966-67 to 1970-71. The rate of Rs. 1,500 was increased to Rs. 2,000 from

1970-71. For this purpose a sum of Rs. 3 lakhs is spent every year. Government cultivable poramboke lands are assigned to Scheduled Tribes for cultivation. In hilly tracts 3 acres of dry or 1 1/2 acres of wet land are assigned free of cost to Scheduled Tribes. The Scheduled Tribes and Scheduled Castes are given second preference in the assignment of lands.

The above schemes help the financially weak Scheduled Tribes to stand on their own legs by sinking irrigation wells of their own and by purchasing plough, bulls, seeds, etc. As already mentioned, the Scheduled Tribes live in forest and hilly areas. There is ample space for the development of horticulture. In Attur Taluk of Salem District, one Horticultural Assistant is working for giving technical advices for improving both horticulture and income of the Scheduled Tribes. For the development of horticulture in Kolli hills, the Government spends about a lakh of rupee annually.

The Scheduled Tribes who are trained in skilled works like carpentry, blacksmithy etc., are supplied with tools and implements worth Rs. 300 to 350 each to enable them to stand on their own leg. In addition, the tribal artisans like carpenter, blacksmith and barber are supplied with the tools and implements to carry on with their trades with advanced tools, etc.

It has been felt, any amount of economic development cannot have the effect of redeeming the Scheduled Tribes from the strangle holds of the money-lenders. The attack on the indebtedness among the Scheduled Tribes should be two pronged i.e., they should be relieved from the strangle holds of the money-lenders by giving long-term loans and by augmenting their income. To achieve this, as a first step, a door to door survey on the indebtedness in Kolli Hills and Yercaud Block is being taken up to ascertain the depth of indebtedness of the tribals. The following laws are in force in the State to control money-lending, debt redemption and abolition of debt-bondage:

- (1) The Tamil Nadu Debt Conciliation Act, 1936;
- (2) The Tamil Nadu Pawn Broker's Act, 1973;
- (3) The Tamil Nadu Indebted Agriculturists Act, 1955 (Repayments of Debts); and
- (4) The Tamil Nadu Money Lender's Act, 1957.

Bonded Labour. - Indebtedness has led to the emergence of a system of bonded labour which is known by different names in different States. Under this system a tribal pledges his persons and sometimes members of his family, against a loan. He is released when the loan is repaid. Until then the tribal or his family is required to work for his creditor, the period of services varies from area to area and in some case families work from generation to generation at master's house. The tribes have no chance to repay the loan amount, and remain as debtors for life and their life is a life of perpetual serfdom under one master or another. In Tamilnadu, it is learnt, there are very few cases of bonded labour, in the interior parts of Coimbatore and Nilgiris districts. Even though there are very few cases of bonded labour, they could

not be checked since the tribals are not courageous enough to reveal this fact either to the Police or to other officials to do the needful. This system has not taken the shape to cause concern as in the case of other States. The Director of Harijan Welfare has proposed to make a personal study in this matter.

Health.-The tribals live in interior forests and on hills. Therefore, they are far away from the civilization and amenities available in towns and cities. They are fortunate in living in forest areas. But, they suffer from chronic diseases, the most prevalent are water borne. Therefore, there is imperative need to provide drinking water-supply. Drinking water wells are sunk at Rs. 5,000 wherever necessary, in the tribal areas. For providing drinking water facilities to the tribal hamlets a sum of Rs. 2.25 lakhs is spent annually.

Due to malnutrition the Scheduled Tribe children are physically weak with poor resistance. In order to give them nutritious diet, the Scheduled Tribe children studying/staying in the Government Tribal Residential Schools and Hostels are supplied with eggs, mutton and milk. The other tribal children are also provided with nutritious food through centrally sponsored scheme. This scheme is being implemented by the Women's Welfare Department. Multivitamin tablets are supplied to the tribals, free of cost.

Yaws used to be common among the Todas of the Nilgiris district and is rampant amongst tribals in the Kolli hills. The incidence of T.B. is also high. In order to give relief to the Scheduled Tribes, seven mobile medical units in Madurai, the Nilgiris, North Arcot, Dharmapuri, Coimbatore Tirunelveli and Kanniyakumari districts are functioning in the State, where there is heavy concentration of tribals. And it has also been proposed to start one more mobile medical unit for giving medical assistance to the tribals of Kolli hills. In addition to this, hospitals and dispensaries are run by the Government and local bodies, State Forest Department, private practitioners, Co-operative Societies in the Plantation areas and also by other voluntary organizations. Financial assistance is given to the deserving privately managed institutions wherever necessary. For instance, the Nilgiris District Adivasis Welfare Association, Coonoor is getting assistance to the tune of Rs. 10,000 per annum for running dispensaries for tribals.

In Madurai district, where the tribals are in some concentration, anti-malaria tablets are supplied to the tribals.

The students studying and staying in the Government Tribal Residential Schools and Hostels are periodically checked by the medical officers to arrest the development of chronic diseases and to maintain good health.

Housing.-The problem of housing is complicated by its enormous difference in climate, poverty of the tribals etc. This has to be viewed in the aspects on shelter, sanitation and comprehensive cost. The plight of the Scheduled Tribes is miserable. They live in illventilated huts put up in unhygienic conditions. They are also not economically sound to provide themselves with good houses. Unless they are provided with houses for their own and made to feel that they have got some interest, it will be very difficult to improve their lot. Therefore, houses are constructed and assigned to them. The cost of a single house comes to Rs. 1,600 in plains and Rs. 2,000 in hills of which 3/4th is subsidy and the rest as interest free loan, recoverable in 100 months equal installments. During the Fourth Five-Year Plan period, it has been proposed to construct 1,200 houses at a cost of Rs. 12 lakhs for Scheduled tribes. Ten per cent of the house sites allotted by the Tamil Nadu Housing Board are for Scheduled Castes and Scheduled Tribes in the new colonies that are coming up.

Electrification of Tribal Colonies.- The tribal colonies of the State are being electrified wherever the adjoining villages have been electrified. To meet the capital expenditure on this, the State Electricity Board is being given subsidy every year. The programme of electrification of all villages in the State was obstructed by the financial unsoundness of the Panchayats to pay the consumption charges of the street light in the Scheduled Caste and Scheduled Tribe colonies. To overcome this, and to speed up this, the Government has undertaken the task of meeting the current consumption charges in respect of Scheduled Caste and Scheduled Tribe colonies electrified from 1970-1971 onwards. This has paved the way for the quick electrification of tribal colonies.

Roads.- Civilization and prosperity travel only by good roads. Lack of communication facilities (Roads) are the main bottlenecks in the implementation of the welfare programmes in the tribal areas. Therefore, the importance of communication in the tribal areas has constantly been emphasized. To improve the communication facilities, programmes of link roads are undertaken. Two major road works costing Rs. 7.50 lakhs each, in Pachaimalai hills, in Tiruchirappalli District are in progress. The works are executed by the State Forest Department. Further, it cannot also be taken for granted that the tribal pockets are completely isolated and inaccessible. Many of them are connected by Jeepable roads and the rest with at least bridle or footpaths. For providing communication facilities about Rs. 2.3 lakhs is spent every year.

Industrial Training.- To train the tribals in skilled trades like carpentry, blacksmithy etc., 6 industrial training, Training-cum-Production Centres are functioning in the State. The trainees of the Centres are given stipend.

Forest Utilization.- The tribals in forest are given rights to take free of charge fuel and timber of unclassified species and bamboos. They are allowed to graze their cattle in the forest areas freely, since they rear their cattle. The tribals are employed on payment of daily wages for carrying out works like sandalwood extraction, constructions etc. They are also employed as elephant men, watchers and foresters. Minor forest produce are leased out to the forest labour co-operative societies at concessional rates. They are also encouraged to take up Kumari cultivation in Salem District.

Co-operative Movement. -The Co-operative movement is not playing a vital role among the Scheduled Tribes. This is due to the antipathetic attitude of the tribals. Since Co-operative movement is not playing the expected role, the Scheduled Tribes still suffer from the strangle holds of money-lenders and traders. At present 20 co-operatives which comprise of seven Labour Contract Societies, 7 Marketing Societies and 6 Multi-purpose Societies are functioning in the State for the Scheduled Tribes. Only a few of them are functioning satisfactorily. These societies have been given financial assistance towards share capital, office equipment and for management. The multi-purpose co-operative societies were started to meet the needs like extending credit facilities, marketing the produce at reasonable price, procuring the commodities for distributing them among the members at reasonable price.

These societies are expected to improve the economic condition of Scheduled Tribes. But gradually these societies have stopped such activities and now they confine their jurisdiction within the task of advancing short term loan to the members. The societies are studied and financial assistance are granted to them on the recommendation of the Registrar of Co-operative Societies.

Tribal Model Village.- There are three model villages in the State, as detailed below, with all basic amenities:

- (1) Nedungala Combai, Nilgiris District;
- (2) Aggal, Nilgiris District; and
- (3) Kunjapanai, Nilgiris District.

Tribal Development Blocks.- Among the tribal development programmes the Tribal Development Blocks are the most important and more significant. The aim of these blocks are to bring about a rapid improvement in the economic, and social standards of the tribal people by selecting specially undeveloped but compact areas for multisided development. In our State there are two Tribal Development Blocks in Salem District, one is at Yercaud and the other is at Kolli Hills. During Fifth Five-Year Plan, it has been proposed to have Pachaimalai Hills of Tiruchirappalli District, Gudalur of the Nilgiris District and

Chinnakalrayan Hills of South Arcot District where the tribals are in some concentration.

Loans for Petty Trades to Scheduled Tribes Members.- Government has recently passed orders sanctioning an amount of Rs. 0.25 lakhs to be advanced to Scheduled Tribes for starting petty trades and this would go a long way in improving their economic position.

To study the problems of the tribals to handle them in scientific way and to suggest radical methods in dealing with them, the question of establishing a research institute is under consideration.

Though Government strains to improve a lot the position of the Scheduled Tribes, their position will not improve unless they co-operate with Government. Of course there is some awakening among Scheduled Tribes in response to the measures so far undertaken, but to become on par with the advanced sections, the Scheduled Tribes should be further aroused.

**SPECIAL NOTE ON TRIBAL DEVELOPMENT-FURNISHED BY
THE SOCIAL WELFARE (RESEARCH CELL) DEPARTMENT IN
SEPTEMBER 1978**

The Tribal population in Tamilnadu is rather small in size. They are also scattered over a wide area. The Tribal population in Tamilnadu is 3.11 lakhs (1971 Census).

I. TRIBAL SUB-PLAN:

(a) *Identification of Integrated Tribal Development Project Areas.*- During the Fifth Five-Year plan period, a sub-plan was formulated for the welfare of the tribals. For this purpose the following nine Integrated Tribal Development Project (I.T.D.P.) areas were identified.

(1)	Kolli Hills	..	..	..	..	}	Salem District
(2)	Yercaud	..	..	..	..
(3)	Kalrayan Hills	..	..	..	..
(4)	Aranuthumalai	..	..	..	..
(5)	Pachaimalai	..	..	..	..
(6)	Javadhi Hills	..	..	..	..		North Arcot District
(7)	Kalrayan Hills	..	..	..	..		South Arcot Disitric
(8)	Sitteri Hills	..	..	..	..		Dharmapuri District
(9)	Pachaimalai	..	..	..	..		Tiruchirappalli District

A total number of 1.45 lakhs tribals (as per 1971 Census) residing in the above areas are now covered by the Sub-Plan.

(b) *Achievement.*- The total approved outlay for the Tribal Sub-Plan during the Fifth Plan was Rs. 842.54 lakhs. Under the Tribal Sub-Plan, from 1976-77 onwards, several development schemes such as agricultural development, soil conservation, animal husbandry, minor irrigation, co-operation, education, medical facilities, forestry, Road scheme, electrification, drinking water facilities establishment of pre-schools, village industries, etc., are being implemented to directly benefit the tribals. During 1976-77 programmes to the tune of Rs. 101.82 lakhs sanctioned and the expenditure incurred is estimated as Rs. 94 lakhs including the expenditure under general sector budget provision (tentative). During 1977-78, the outlay under Tribal Sub-Plan was Rs. 153 lakhs and the expenditure incurred is estimated as Rs. 144 lakhs which includes the amount spent from the general sector budget (tentative). The outlay for the Tribal Sub-Plan for the year 1978-79 is Rs. 200 lakhs.

(c) *Implementation.*-The respective departments have assumed full responsibility for development of the tribal areas in the respective sectors and sanctions are debited to the functional heads of the implementing departments. In all these departments, the concerned district level / Regional Officers are in charge of the implementation of schemes in the Integrated Tribal Development project areas falling within their jurisdiction. Implementation is co-ordinated at the Tribal Development Authority. There are also sub-Committees at the District level by the Collectors and at the State level by the Tamilnadu Tribal Development Authority. There are also Sub-Committees at the District level to assist the collectors in review. Expenditure and the progress of implementation are watched through monthly progress report.

II. Development of Primitive Tribes:

The Tribal Sub-Plan covers only 1.45 lakhs of tribal population. The others lie outside the Sub-Plan area. Notable among these tribals are the Primitive Tribes living in the districts of Coimbatore, Nilgiris, Madurai, Ramanathapuram, Tirunelveli and Kanyakumari. 17 Primitive Tribes have been identified in the State. Detailed Project Reports for the development of these primitive tribes have been prepared and sent to Government of India for approval.

III. Dispersed Tribal Groups:

The Tribal Sub-Plan and the special programme for the primitive tribes, will, between them, cover more than 75 per cent of the tribals in Tamilnadu. The remaining tribals are found to be very widely scattered both in the Sub-Plan districts and in other districts. Most of the dispersed tribal groups live in Chengalpattu district. Special individual family oriented programmes are being prepared to benefit these tribals under the Medium Term Plan (Tribal Sub-Plan).

Protective Legislation.- For the successful and proper implementation of the above schemes, it is essential that a conducive atmosphere free from exploitation, should prevail among the tribals. At present, most of the tribals are being cheated and exploited by others in dealings relating to land holdings, settlement of loans, etc., as most of the tribals are illiterate and less articulate. To protect them from such forms of exploitation, the Government have taken steps to bring forth the following two legislations:

- (1) For providing debt relief to tribals and
- (2) Prevention of land alienations in the tribal areas.

When both the above legislations come into force, it will support the process of implementation of the various development schemes for the uplift of the tribals. Besides the above, during 1978-79, it has been proposed to implement schemes for the dispersed Tribals and for tribals who are "Primitive" under "Advance Action".

By implementing all the above schemes, it is hoped that the welfare of the tribals who are the weakest of the weaker section of the society, will be properly taken care of.

III. THE GEOGRAPHICAL RELATIONSHIPS OF TAMILNADU TRIBES

*A Paper By Thirumathi Nayeema Begum, Assistant Professor,
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Tribal study forms an integral part of human geography. A human geographer will look at a tribe in its geographical milieu. For him the study of people and their habitat to be considered together, otherwise it makes no sense. His approach is rather, holistic. The study of evolution of tribal society and culture in a particular environment is really a thought-provoking subject.

There is a close relationship between man and his environment. In some areas the relationship is direct and very simple whereas in other cases it is very complex and indirect. Human geography studies man's responses to geographical surrounding i.e., it sums up ways in which distribution of human activities and equalities is influenced by natural environment. Four classes of human responses are recognized. Among these four classes of human responses the first class is material needs which includes food, clothing, shelter and tools and means of transport.

Although all people have material needs and they follow certain occupations in order to satisfy these needs, the efficiency with which people follow their occupations varies enormously. Efficiency is greatly influenced by the stage of culture which has been reached by any group of people. In supplying their material needs, the people of different parts of the earth generally follow the occupations in which their geographic surrounding and their degree of progress give them the greatest chance of success.

There are altogether eight types of occupation:

- (1) Collecting and hunting;
- (2) Fishing;
- (3) Herding;
- (4) Farming;
- (5) Lumbering;
- (6) Mining;
- (7) Manufacturing; and
- (8) Commerce

Among these eight occupations, the first three are very simple, in which the relationship between man and his environment is very simple and direct. These three occupations are said to be the most primitive types as these are practiced only by the primitive tribes for example, the Pygmies of Congo.

In the case of the tribes of Tamilnadu also the relationship with environment is very simple and like the Pygmies of Congo, Semang and Sakai of Malaya Peninsula, these tribes also follow the very simple occupations, viz., collecting, hunting, fishing and herding. In some areas shifting cultivation is also noticed.

The tribes of Tamilnadu are classified into three sub-divisions based on their location viz.,

- (1) The tribes who live in the Nilgiris are Toda, Kota, Badaga., Irula and Kurumba.
- (2) The tribes who live in the Anamalais are Kadar, Pulayan, Malasar, Mudugar and Eravaler.
- (2) The tribes who live in other areas of Tamilnadu are Paniyan, Mannan and Malaiyali.

I. *The Tribes of the Nilgiris.*-The Nilgiris occupy an area of about six or seven hundred square miles with a central altitude of about 8,760'. These hills rise almost abruptly from the plains of Coimbatore. On the North East, they slope down through lesser ranges towards the "Kaveri chains of hills" on the west to the Kerala uplands. The area was first explored by Englishmen only in 1819. Until then, this favoured region was in the possession of the Toda, Kota, Irula and Kurumba. The Toda was the dairyman, the Kota was the artisan and musician and the Kurumba and Irula were the gatherers of forest produce. The Toda were depending on milk, the Kurumba on the flesh of buffalo calves and the Kota on anything, if they could get nothing else, they eat carrion also. There is a very little change in these tribes. Even in these days of advanced culture/civilization, they stick on their old methods. They follow only the primitive occupations. This is because their stage of culture and their environment are such that they cannot change over to the most advanced occupations, viz., manufacturing and commerce.

The material culture of these tribes, their ways of life, customs, habits, behaviour, their physical appearance, their concept for life, reflect their immediate nature i.e. their environment.

The rolling topography of the Nilgiris with pasture provide chance for herding and rearing of animals, for example, the Toda who practice a nomadic way of life, move from one place to another in search of grass with their herds of flocks.

II. *The Tribes of the Anamalais.* -The Anamalais or Elephant hills is situated to the South of Pollachi and Udumalpet taluks of Coimbatore district. It is a continuation of a huge range (the cardamom hills) which runs through Travancore and is also connected with Palani hills of Madurai district. It is bounded on the West by the Cochin and Kollengodu hills and on the South and East by the Travancore and Palani hills, respectively.

The Anjanadu valley is geographically a part of the Anamalais hills. The hills is divided into upper and lower ranges. Peak on the upper ranges are higher than 8,000' above the sea level and plateaus exist over 7,000'. These plateaus are connected with similar ones in Travancore territory. The plateau regions in the upper ranges of the Anamalais are estimated to make an area of nearly 100 sq. miles. They contain magnificent scenery and mighty charms dividing one plateau from another. Dark evergreen forests are seen over these regions. Much valuable timber existis in these forests. Besides the valuable timber, the produce of these ranges include cardamom, honey, wax, turmeric and ginger. The lower ranges contain excellent teak, at an altitude of 1,500' to 3,000'. Apart from the forests, the Anamalais is also famous for the plantations. There are four different tribes, namely, Muduvar, Kadar, Malasar and Pulayar are living on the Anamalais.

(a) Geographical relationship of Kadar

Unlike most other aborigines, the Kadar are both, few in numbers and confined to a small territory. They roam about in the hilly tracts of Malabar and Coimbatore districts. The Kadar's paucity in number and limitation to such a restricted area, are not easy to explain. Both these facts determine not only their past history but also the present period of transition which are likely to shape their immediate future.

The territory to which the Kadar seen so rigidly attached is the Tropical forests. The Kadar's territory proper lies at an elevation of roughly 2,000' above sea level. These forests are very rich in timber. In the beginning of the 20th century the forest administration opened a small guage tram line for timber transport. In addition, the Forest department now auctions the minor forest produce against a high bi-annual rent to a forest produce contractor. These two facts have changed the entire pattern of Kadar life and economy. The

labourers, employees and minor officials of the tram line have changed the entire outlook on the life of the Kadar and have influenced very considerably their social habits and customs. The contractors know how to create new needs among them in order to induce them to collect more and more of the valuable forest produce.

The Kadar have to a certain extent adjust themselves to the newly created situation by settling down, more or less, to a three quarter aboriginal type of life. It is feared that the coolies, labour employees, contractors of all sorts, etc., will bring about the Kadar's disintegration as a tribal unit. But even should for an unforeseen reason, they be spared this fate, a large scale migration, will be forced upon them, by the submergence under water, of a part of their traditional hunting grounds. This latter factor, however, is less likely to effect the life of the tribe which is essentially migratory in character.

The herbal richness of their territory made the Kadar's life free from want in olden days, but now has brought about intensive contact with the modern machine civilization, its many wants and its mortal dangers. The fauna of the regions, equally rich has given it also a touch of danger, though of a more individual and less general nature. Elephant, tiger, bison and bear are numerous and consequently, a few non-Kadar dare walk along through the dense forests. But the Kadar do, betraying thus an age-old acquaintance with this specific territory to which they belong and are adjusted.

The region is highly malarious and, on this score dreaded by the plains people. The Kadar, so long as they live in their own area, suffered comparatively little from this disease, but as soon as a Kadar visits the plains, he almost invariably falls a prey to a heavy and enduring attack, from which he would gradually recover on return to his hills, whilst the opposite happens frequently with plains people, visiting the hills.

The individual as well as the tribal character of the Kadar appears to have been at least partly shaped by environmental impressions. The hill tract of Anamalais is of extra-ordinary beauty and tropical abundances. Steep cliffs are the ever present background to the scenery of giant trees and bamboo thickets by the side of small streams, most of which carry water all the year round. The rainy season of South West monsoon is generally heavy rendering life in the jungle precarious for humans. Even the drier parts of the forests are then transformed into one thick tangle of dark green, almost impossible without the help of a strong jungle knife. The retreating Monsoon usually brings rains to this part of Anamalais hills to a lesser extent. From Novembers to May, the weather is more or less dry, though occasional showers and rain storm keep even the low lying and drier parts of the jungle green. Although the

temperature may rise to 100° F, during the day, there is always the refreshing shade of dark groves and the presence of so many big trees make the night amazingly cool. The tropical forest is full of life and life has numerous voices also in the jungles, from the sweet call of the tiniest fly catcher to trumpeting elephants, enjoying their evening bath, from the night birds, bats and deer to the deep growl of a tiger. A Kadar not only hears and sees but he actually also smells the animals of the jungles. This tropical forest is alive and it teaches that life is one great enigma.

III. *Other Tribes of Tamilnadu.*- (a) Paliyans.- The Paliyans are the most backward and are found in the hills of Madurai, (i.e., Palani, Kodaikanal and Periyar hills) and in the hill parts of the Tirunelveli districts. They are believed to have been the original inhabitants of these hills.

The Paliyans can scarcely be called a settled community for they move in small parties, collecting honey, hunting and trapping small game and gathering wild tubers and yams for food. They poison hill streams to catch fish. They cultivate nothing, nor do they keep any domestic animals except the dog.

They own no property, their only possession being an aruval (bill hook) and a digging stick. They made fire by means of two sticks or by flint and steel method.

During the dry season they lie in natural caves and crevices in rocks but if these leak during the rains, they erect a rough shed with the floor raised on poles off the ground and sloping grass roof, beneath which a fire is kept burning at night, not only for warmth but also to keep off wild beasts. They are expert at making shelters at the base of hollow trees by cutting away the wood on one side with a bill hook.

(b) *Mannans.*- They are settled in a portion of the cardamom hills, called the Makara alam. The Mannan country extends, southwards from the limit, occupied by the Muduvars on the Cardamom hills to a point south of the territory now submerged under the Periyar.

The Mannans stand ahead of the other hillmen for their knowledge of medicine. The only communication, they hold with the plains is on the Madura side. Widows can remarry. They bury their dead. They eat monkeys, but not crocodiles, snakes, cow or buffalo. Drink is a common vice among them.

(c) *Malaiyalis*. - The Malaiyalis are the agricultural tribes inhabiting the hill ranges of Salem, North Arcot, South Arcot and Tiruchirappalli districts. Three divisions are recognized among the Malaiyalis:

- (1) Those who live in the Shevaroy hills of Salem and the Kalrayan hills of Kallackurichi Taluk in South Arcot are called the Periya Malaiyalis ;
- (2) Those who live in the Kollimalais of Namakkal and Attur Taluks in Salem are called the Kolli Malaiyalis; and
- (3) Those who live in the Pachaimalais of Musiri Taluk in Tiruchirappalli are the Pachai Malaiyalis. The Malaiyalis of North Arcot District live in the Javadhi Hills of Vellore and Polur Taluks.

Agriculture is the main occupation of the Malaiyalis. Many of them are employed in coffee plantations in the Shevaroy hills. Formerly, they were good hunters. But, at present, there is not much scope for hunting on account of forest reservation. They snare small animals and birds and hunt wild pigs. On the whole, they are good cultivators. Terrace cultivation is common in the dry lands. Besides cultivating both dry and wet crops, the Malaiyalis grow fruits such as plantains and oranges and collect forest produce.

IV. THE HEALTH PRACTICES OF TAMIL NADU TRIBES

A Paper by

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INTRODUCTION:

This report is an attempt to study the social, cultural aspects and mainly the health problems among the tribes of Tamilnadu. The report is based upon the visit of the Officer to the Kanyakumari and Madurai districts. The Kanis of Kanyakumari District and the Adivasis of Madurai were visited in order to study their living conditions and the health practices.

The Adivasis of Madurai district originally belong to Pandiyanadu. They were living earlier to Kunnuvars. All the people live in the upper and lower Palani Hills. They live in twenty two places of Kodaikanal and Palani Taluks. The Tribes of these hills consist of Mannadiyars, Kunnuvars and Pulaiyars.

The Kanikars of Kanyakumari district believe that their ancestors should have lived in the same hilly areas where they find themselves now. The existence of these Kanikars come to be known when Maharaja of Moolan-thirunal took shelter in this thick forest of the hills under enemy attack and the secular leader of this tribe Muttakani protected the Maharaja.

The tribes live in eighteen hills of four taluks of Kanyakumari district namely Kalkulam, Thovalai, Vilavancode and Andipothai. Since the Kanikars reside mainly in the forest and hilly areas, they rely mainly on agriculture.

Health Factors.- Now, coming to the health factors of these tribes of Tamilnadu, they have very little knowledge regarding health and health practices, Practice of medicine is in the crude form. They get the cases treated through their tribal leader. Local herbs are used for ordinary ailments.

The Tribes do not bathe daily and soap is rarely used. They use dry coconut fibre to rub the skin. For ceremonial occasions dry flower powders are used. Cutting of nails, combing of hair are not done regularly. Brushing of teeth is done with neem stick or with powdered charcoal. Defecation is done in the open space by children as well as by adults. Drinking water is got from the small rivulets which are present in all the villages as natural source. There is no well at all. The stream water is used for all purposes.

It is interesting to state that the tribes who are working for the Harijan Welfare Department and Forest Department seem to have contacted some healthy habits like brushing of teeth, bathing and combing from the Plains people.

Knowledge of health and diseases are fairly poor. Though the tribes are not fully aware of the diseases and the mode of spread etc., they are frightened of certain diseases like cholera and small pox. When these two diseases break out in an area the entire community leave the area and they settle down far away from the infected areas. The diseased are also left all alone uncared and if by chance they survive they rejoin the other tribes later (actually such instances were also witnessed by the author). The tribes name the diseases in their own language and they are mostly related to the usual definitions of the Tamilians.

The tribes have, often, the diseases like cholera, small pox, whooping cough and worm infections. Among children diarrhoea and dysenteries are also very common. There is no problem of skin conditions but majority of the tribes suffer from venereal diseases. The attack is in equal percentage among men and women.

In general, the tribes know very little about the diseases mentioned above. Knowledge about the communicable diseases is very limited. They are not aware of the mode of onset spread, causative agent and treatment, prevention, etc., of such diseases which are not known to them. They believe that these diseases are set on them by the Hill Gods and Goddesses as a curse or as a punishment for any deed or offering not acceptable to these Gods and Goddesses.

Normally, the tribes get treated by their head or leader of the people. They also get treatment by Pachaimalai Vaidyam and Moolkashayam. Practice of Medicine by herbs and leaves are commonly present and there are persons specialized in this field. In cases where the condition becomes serious, then they take such cases to the plains and to the nearest hospitals.

All the Hill Tribes believe that the hill God and Goddesses are giving all kinds of protection to them against diseases and evil spirits. They strongly believe that proper offering to the deities and sincere worship will keep them in good health. They also believe in nature cure method. If they come to know that an individual cannot be cured then they do not pay any attention to that person except they offer prayers to the Hill God.

To conclude, the tribes of Tamilnadu (whom so far the author has seen) generally look healthy. Among children protein deficiency seems to be common and among adults Vitamin A and B2 deficiency are noticed. They rarely suffer from fever, scabies, etc.

Tribes are found with common nutritional problems. Their main staple food is tapioca. Fish and flesh from hunted animals are also eaten. Use of spices and condiments are very little. Vegetables are used very sparingly. No oil is used for cooking purposes. During festivals only they use rice, maize, honey and coconut.

It is interesting to note that the tribes have limited number of family members. An average size of the tribal family is three to four only. The children are born on spacing method but natural. They believe that repeated pregnancies will not occur if a married woman regularly offers offerings to the hill goddess and take regularly a species of herb available in the hills.

Among the Tribes, the birth rate seems to be very low and in another fifty years there may not be of original tribes living in the same traditional ways.

Though the Tribes of Tamilnadu are living in different parts of the State in different districts, from the study it appears that all have similar practices of social, cultural and health factors. The studies undertaken by the author has clearly shown the superstition and primitive beliefs that are still lingering with the tribes whereas their counterparts in the plains have made progress in all aspects in leaps and bounds. They need a good educational publicity programme regarding the various health problems. This is being considered by the author and arrangements are being made in a planned phase to educate the tribes on health practices.

V. RELIGIOUS ASPECTS OF THE TAMILNADU TRIBES

*A Paper by Dr. M.S. Gopalakrishnan, Reader, Dept. of Anthropology,
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The primitive man attaches much importance to religion and religious conceptions which have their impact on all his activities. Unlike the modern man, who deals with things in a scientific and logical way, the primitive man is governed by dogmas based on beliefs which in turn have an emotional basis. This is why the primitive man's problems are secretive or occult whereas the modern man always approaches problems with an objective mind.

The religious life of any people is understood by manifestations of their beliefs and in doing certain rites. In fact to refer to Durkheim religion is composed of beliefs and rites-beliefs about sacred things and rites addressed to them. It is in fact rites which give life to religion. According to Max Schmidt religion can be classified into its component parts cultures and rites. Cultures refer to the acts of men, which they themselves think, brings them into contact with the powers that are the objects of their religious faith. Schmidt defines art as representation of ideas that afford an outlet for "human emotion" and brings within art the various representation of religious ideas and makes one think that worship is through art. And this is how we find dancing, music, architecture, etc., as indispensably connected with worship.

The essence of primitive religion is a belief in an impersonal power; the idea or concept of power varies from group to group. These powers which are deemed to influence human life act both favourably and unfavorably and are differentiated. Primitive man's wrong idea of reality has confused his thought and this has led to errors of action. But in the case of the modern man experience and knowledge have made him view things different and in a realistic way. This difference between them is not organic but circumstantial and should be thoroughly understood.

Magic and religion are much inter related and one can even say that much of magic is on a par with religion. Both are based on intellectual attitudes which resemble one and the same while magic explains the ways in which things happen in terms of hidden force, religion achieves this through deities, spirits and powers. Both the artistry of the magician and the rituals of religion are aimed to create an atmosphere of suggestibility and both employ the same means. Both follow a set form and traditional order the adherence to which is vital for success.

Primitive man views magic as important to understand the mystery of nature and life unlike the modern. When the element of chance in day to day life upsets his calculations he is led to believe that some evil forces control the processes of nature and in turn he wants to control this through magic. Magic is different from religion in the way in which the mystery of the work is viewed. Magic denotes an inflated notion of man's power whereas religion admits man's helplessness and his resignation to his destiny. In spite of the advance of science and general knowledge, man will continue to live adapting himself to both magic and religion. Both magic and religion are complimentary and they serve the same purpose of restoring confidence in times of danger or crises, where magic fails religion helps to tide over social and economic difficulties.

Magic assumes a uniformity of nature which brings it in line with science. To say with Frazer "the magic man does not doubt that some cases will always produce the same effects that the performance of the proper ceremony, accompanied by the appropriate spell, will inevitably be attended by the desired results unless indeed his incantations should chance to be thwarted and foiled by the more potent charm of another sorcerer. The magician strictly follows what he considers to be the laws of nature, so also the scientist and both assume a regular course of events in a well planned way, which in their opinions are determined by those unchangeable laws which according to them they can calculate and determine correctly. Magic assumes occult causes while science deals with matter of fact causes. This is the reason why as Frazer says, all magic is barren and false, for were it otherwise, it would not longer remain magic but would be science. While magic tells us the ways by which things happen in the background of hidden forces, religion explains and interprets things in terms of spirits and gods.

The word animism has been used to describe the tribal religions in India. Animism is that exceedingly crude form of religion in which magic is the predominant element. According to this form, man's life is supposed to consist of powers, elements, ghosts, etc., which are impersonal in character and also shapeless phantoms of which no image can be made and no definite idea can be formed. These are thought of to preside over various spheres of life and in this sense we have a spirit presiding over cholera, another over small pox, etc., and spirits existing in rocks and mountains and those associated with rivers. The primitive man diligently offers prayers and propitiates these to ward off the dangers associated with their influence. In this place we should bear in the mind the fact that the primitive man not only cares for malevolent spirits but worships also such things as stones, feathers and symbols as also plants, trees, the sun, the moon and the stars. The sun god is considered to be benign

and expected not to do any wrong. Viewed from this point, we can say that animism has been replaced by tribal religion as such. In fact tribal religions are considered to come in line with popular Hinduism in the near future. Dr. Hutton has remarked that tribal religions represent, as it were, surplus material not yet built into the temple of Hinduism. We can also refer to Elwin who is of the view that distinction between tribal religions and Hinduism or the previous classification into animism and Hinduism is meaningless. We can conclude that tribal people have no objection to worship Hindu Gods provided it will benefit them.

II

We can now study the four tribes of Tamil Nadu viz., the Kotas, the Todas, the Kanikkars and the Kadars from the point of view of religious aspects.

The villages where the Kotas live, lie on a plateau in the South India, the area which is now the Nilgiris district of Tamil Nadu. The town of the people called Kokal is a little away from the city and near the forest. In the town there are two temples at the eastern corner of the place dedicated to the father god and the mother goddess. There is one chief priest and two assistants to help him. These priests also conduct the main festival of the Kotas called Kambatrayan Theru. The Kotas have no particular figures of their god. At the end of the year the Kotas celebrate a festival called Varidav which has a bearing on the performance of funeral rites. At this time the people make small cots which are used for carrying dead people depending on the number of the dead in the year. Those things which were used by the dead are put in small baskets and placed in the cots. In the evening these cots with the things are taken to a place called Davnat. Here the bones of the dead which are kept hidden some where are brought out and put in the cots and then the people start weeping. Finally all the cots are burnt. Thereafter food is prepared in the same place and distributed to those who have come there. During the night two relatives of the deceased will stay in the same place Davnat and return to their home the next morning. The belief underlying the whole ritual is that only if this is done the dead will go to heaven and also only after the performance of this, a man or woman can remarry.

After the performance of this death ceremony, the Kotas celebrate their famous festival Kambatrayan Theru, the biggest ceremony for them for a period of twenty one days. Even women participate and those take part in the function are being kept out in seclusion. However, as a rule women never appear before the priests nor they approach anywhere near any of the sacred things. People prepare different varieties of food and these are offered to God. The chief priest will participate in the eating and then only others take their

food. After the celebration of the function some kind of sports takes place in which all men and women should participate without fail. Otherwise they are fined by the local panchayat the next day. The priests who perform the ceremony get possessed and make certain utterance about coming events. Because of mixing with Hindus to a certain extent, the people now celebrate Hindu festivals like Sivarathri and Krishna Puja.

The Todas who inhabit the areas in Nilgiris district along with other tribes are said to live there for a number of centuries. The Todas have great importance for the buffaloes which are part and parcel of their life in every sphere of activity. There are different theories with regard to their origin. According to Dr. Rivers, Todas should have come from Malabar, the present Kerala. It can definitely be said that the Todas have been brought up in the Nilgiris. The Todas have great respect for their elders. The Todas believe in a large number of spirits, gods and goddesses particular among them being Teikirzi and so on. Teikirzi is the supreme goddess which rules the people on the earth, and the youngest brother of the goddess rules over the world of the dead. We have also to note that the Todas have various river gods and also hill deities each being associated with a special hilltop. The places where the buffaloes are kept are considered very sacred by the Todas and the people who manage the cattle yards are the priests for them. In these sacred places special vessels, bells, lamps, etc., are used and kept separate from other ordinary things. Prayers are offered here but the words used are unintelligible. Though the Todas do not care much for omens they believe in divination. The diviners who perform a class by themselves always work in pairs. They always give the decision on a particular matter when they are in a semihypnotic state. The Todas also have importance for sacred days and sacred numbers and three and seven are considered very important.

The Todas believe in the concept of spirit. After the death of a person, the spirit is supposed to travel to the other world. And according to them this other world is in the west and below the earth. Here the sun shines while it is night on this earth. The concept of incarnation is also in vogue among the Todas and according to them after a considerable period of stay in the other world the spirit is reborn in this world as new individual. Magic and sorcery are also practised by the Todas and they practised two types of magic viz., homeopathic magic and contagious magic. As regards Toda religion, Rivers has observed that worship has been transferred from gods not to stocks and stones but to bells and dairy vessels. Thus we find that the religion of the Todas is moving far away from reality because there is more of rituals than religion and in fact religion is overshadowed by ritualism.

The tribal people known as Kanikkars are to be found in the Kanyakumari District in Tamil Nadu in forest areas like Keeripparai, Pechiparai, Kothayaru, etc. They are also found in the Kerala border particularly in the Neyyatankara forests. They are about 4,000 in Tamil Nadu alone.

We cannot say with certainty what religion the Kani follow. There is evidence to show that they worship Lord Siva, Parvathi, Vishnu and Satan. The Kani worship this Satan as a hill god. The stories prevalent among these tribal people bear testimony to these. They also believe in animism, magic, sorcery etc. Apart from the deities mentioned above the Kani worship many other deities also. The watch god of the area is worshipped first. This is supposed to guard the land of the tribals. Then comes Satan, the hill god. Among the other deities come also the forest deities which are expected to protect the people when they go for hunting. Another particular deity worshipped, by the Kani is Madan. The figure of this deity is prepared in mud. The deity is worshipped on all occasions. The sun god is also worshipped as an important deity and in all ritual practices first worship is offered to the sun god. Food is offered after prayers. In an open space, the food is prepared and placed in a plantain leaf. The whole thing is then offered to god.

The festivals celebrated by the Kani are many. On these occasions prayers are offered for particular deities. Thus before sowing and starting the agricultural operations the Kani clear the land destroying the forest. In order not to offend the god of the land, they make offerings to the forest deity. After the harvest also they make offerings to the deities and celebrate the same in an elaborate fashion. This function starting in the early hours of the morning goes on till midday. Rice is then offered. Music and dancing also take place. Finally the offering of fruits, coconuts and other things is made. After the offering the things are distributed among the members. In order to avoid harms while going out for hunting, the Kani worship certain forest deities. Worship of the Sun god takes place first in the morning. The actual prayers for the forest deities take place in the forest itself where a big pit is made and fire lit in it. The instruments of hunting are then placed before the fire and certain words are said in prayer. After this the hunting takes place.

Lastly the Kanis make special prayers on occasions when there is no rain and when disasters come to them in their place. This is also an elaborate ritual starting in the morning and going till the end of the day. In an open place prominent among the tribal people assemble and put a pandal with coconut leaves and plantain leaves and also flowers. Then they improvise the deity by making a small dwelling place inside the pandal and placing there the dress, the weapons, etc., supposed to belong to the gods. Then elaborate offerings of rice, paddy, tender coconuts, fruits, etc., are placed in a number leaves. Songs praising the deity are then sung. At about twelve the puja takes place. A prominent member among those assembled gets hypnotized and utters some words supposed to come from god himself. This man later dances on a platform of fire and drinks the blood of a fowl after its head is cut. Then the man falls down. The functions now comes to an end and everybody assembled shares the offerings placed there.

The Kadars are a food gathering jungle tribe of South India spread in the Nelliampathy and Kadacheri mountains situated in the erstwhile Cochin State, now parts of Kerala. They are also to be found in Anamalai hills of Coimbatore District of Tamilnadu, Kollegal taluk of South Kanara forming part of Karnataka State. The Kadar religion is basically primitive polytheism. However, Hindu religion has crept in here also as in the case of other tribes to bring about notable changes in the traditional religion of the Kadars. The important deities of the Kadar are Ayyappan, Goddess Kali, Maruti, and Malavashi. The Kadar have faith in the existence of spirits particularly nature spirits. Rising sun is worshipped among the Kadars and there are small temples also in the area for worship. The Kadar attach much importance in the matter of being blessed by spirits, demons and deities and also ancestral spirits. This can be seen during celebrations of festivals and ritual and social undertaking. On all occasions considered important, the Kadars too invoke the blessings of deities and ancestral spirits. Usually the village headman is the priest. From all this we find that Kadar religion has become more intermixed with Hindu forms of worship and other things.

III

Our analysis of the beliefs and practices relating to the supernatural being among the tribals in general reveal that whatever the way of life, whether gathering or hunting or cattle herding, the tribal enacted his myths through rites and rituals, dances, and songs, fear and taboos, thus confirming his belief in the supernatural invisible, imperceptible force, not individually but collectively what matters to him is social survival

VI. THE MUSEUM APPROACH TO THE TAMILNADU TRIBES

*A Paper by Dr.N. Devasahayam, Curator for Anthropology, Government Museum,
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The word "Tribe" in the dictionary of Anthropology (1956) is defined as "a social group, usually with a definite area, a dialect, cultural homogeneity and unifying social organization and it may include several sub groups such as sibs or villages. A tribe ordinarily has a leader and may have a common ancestor as well as a patron deity. The families or small communities making up the tribe are linked through economic, social, religious, family or blood ties". The term "Adivasi" has become popular in India, since they are presumed to form the oldest ethnological sector of the population. Etymologically "Adi" means original and "vasi" means inhabitant.

According to the Census of 1961 it is recorded that there are about 630 tribes in India constituting a population of 30 million. It is also noted that the highest number of scheduled tribes is found in the State of Karnataka which has 63 tribes and the lowest figure is one, which comes from the Union territories of Laccadive, Minicoy and Amindivi. The State of Tamilnadu is included under the medium area of concentration with 42 tribes scattered at different district levels. In India, it is recorded the tribal population forms 6.87 per cent of the total population of the country.

The Republic of India has brought about reformatations in the country as a whole and the tribes too, who once were victims of certain historical forces have received new light but still they are looked upon by the plains people as an inferior race. This is because man who is trying to know everything about everything, does not want to know about his own kind or social groups. But this inner defect or ignorance of man can be exposed only with the help of a mirror – a mirror which can show man to himself and to others and the best mirror is the Museum of Anthropology, Ethnology, or of Man. The definition of the Museum as adopted in the fifth UNESCO (1963) regional Seminar at Mexico also underlines this concept. "The Museum is an institution which functions through its exhibits, research projects and planned activities as a cultural centre within a community. Serving in both an educational and integrative capacity, its major objective is the preservation of the history and individuality of the community which it accomplished, while simultaneously discovering, protecting, diffusing and sponsoring universal human values".

To present the ancient cultural relics of the country and to make the people understand the cultural history of the nation, the museums of Art and Archaeology stand first. But in presenting the culture of a country, Ethnography

is no less important than Art and Archaeology. In the world of today, to present the picture of a nation from a cultural point of view, the Anthropological museum or the Ethnology or the Museum of Man is considered as one of the best media, since it is the one which could interpret the national and cultural history of India. Secondly, it provides the visitor from abroad with a background for a better understanding and appreciation of the nation's natural resources, cultural ideas, history and achievements in arts and science. Thirdly, the Anthropology museum aims at promoting cultural diffusion, integration and cultural change and exchange of scientific knowledge. Fourthly, the Anthropology museum makes us to be aware of the need for a proper knowledge of national cultures and traditions and to teach our people the salient features of the cultures of the neighbouring countries as well as of the different parts of the world.

With the aim of uplifting the adivasis in all spheres of life, the Indian constitution has granted many provisions and safeguards for their successful integration. Along with these safeguards, the rapid industrialization, urbanisation and improved communications under different development plans, social mobility and acculturation, have subjected the Adivasi culture to radical change. The rate of such change is so rapid, it is felt that we may soon run short of their art, and craft objects, to present to posterity. And here comes in the necessity of our Anthropological museums.

Like many other research department such as the Tribal Research Institutes, it is also felt that museums of Anthropology are expected to provide all the needs in the field of research and advance studies; for this we need rare and unique objects representing the cultures. Research subjects such as the culture change, values and symbolism, which are parts of material culture may be studied intensively through the Ethnology museums. The process of Hinduisation is steadily changing the customs at such fast pace, that their cultural individuality may be in existence only for a few more years. Therefore an intensive study of those communities which are on the verge of biological or cultural extinction may be taken up and the museum collections are the best remains in the future as resources for the study of their culture.

The linking of the past with the present can provide a plan for the future. A close study and observation of the cultures of the past can help us to make workable models for the future. In Anthropology museums we may show how one people have borrowed from another, food habits, clothing, appliances, house types etc., and to devise a way to build up a model of unknown future. So the knowledge of cultures both past and present is one of the main resources of cultural creativity. This we need today through the Anthropology Museum and we must attempt to achieve it.

The Anthropological museums have something to do in teaching apart from affording facilities in the field of research. Here the objects of the material culture of different tribes may themselves speak in favour of teaching the subject of anthropology. In fact even now the various university departments of Anthropology such as the Department of Anthropology of Madras University are making use of the ethnographic and allied collections in this Museum for imparting practical training to the diploma and post graduate students.

The tribal societies show simplicity invariably in their aspects of life and they offer cultures in original forms. The tribes have their indigenous designs and characteristic motives in production of their household articles and their art and craft objects have good market value at the present day. Further the study of primitive societies helps us to develop a spirit of tourism among Indian people.

The tribal objects of material culture in the Museum will certainly help us to study and understand how these simple objects are prepared, how they are used, and by whom, their evolution and perfection of the tools which are connected with the food gathering, hunting, fishing and agricultural operations.

In 1966, a survey of the Anthropological museums and collections was undertaken by the Indian National Committee of ICOM. On the basis of collection of cultural material, we have classified five types of Museums in India. They are:

- (1) The National Museum and Museums of National Importance;
- (2) State Museums;
- (3) Private Museums;
- (4) University Departmental Museums; and
- (5) Tribal Research Institute Museums.

The nature of collection of the National Museum, New Delhi and the Indian Museum, Calcutta which have separate Anthropology sections, are mostly cultural consisting of specimens of both tribal and folk cultures from different parts of India, giving them the status of representative national collection.

Among of the private museums, the Birla Academy of Arts and Culture at Calcutta is a composite museum with the Anthropology section. Films of Anthropological interest are shown regularly to the public. The Ramakrishna Ashram Library cum Museum at Calcutta is another private museum having the Anthropology section. Its sole aim is to impart knowledge for the spiritual development and refinement of the traditional culture of the area which is inhabited by the scheduled castes and other backward classes of people.

Among the university departmental museums, the one at Calcutta University is the best and is maintained with about 3,000 specimens of Ethnology of major tribes of India and other prehistoric antiquities. The other departmental museum attached to the Universities of Delhi, Lucknow, Gauhati, Punjab and Utkal are also well maintained and the Lucknow University museum has got a few objects of Todas and Kadars of Tamilnadu. These departmental museums are established to extend research and teaching facilities to the students of the department.

The fourth group of Anthropology museums are those that are maintained by the Tribal Research Institutes, at Ranchi and at Calcutta. The main objective is to present and to keep on record the tribal research work in the field of Anthropology.

Among the State Museums there are fourteen museums having Anthropological galleries including the Museums at NEFA and Nagaland. Except the Madras Government Museum, in the rest of the eleven state museums such as at Baroda, Amereli, Dharampur, Junagadh, Chamba, Srinagar, Trivandrum, Nagpur, Bhuvaneswar, Patiala and Jaipur, the anthropological galleries are poor in their collections and organization.

The Madras Government Museum, which is one of the oldest and the largest multipurpose State Museums in India was established in 1851. Dr. Bidie (1872-1884) as the Superintendent of this Museum had boldly included ethnology as a subject on which collections could be built. In 1900 as a result of the Ethnographic Survey conducted by Dr. Edgar Thurston, the present collection of large number of ethnographic objects from South India with special reference to the Tamilnadu tribes had found their due places in the Ethnological galleries of this Museum.

The Ethnographic connections of this Museum are highly representative of the material culture of all the major Indian tribes, rural and local and a few cultural objects drawn from the foreign tribes such as the Australian Aborigines, the Eskimos of America and the Pygmies of Africa. Viewing the Ethnological galleries of this Museum, one may find them most interesting, educative and inspiring since they drive at bringing life to the Adivasis cultures of India and of Tamilnadu.

The material possessions of four varieties of Indian tribes based on the primitive economy are displayed very excellently in the reorganized Ethnology gallery I. The food gatherers such as the Kani (Kanyakumari and Kerala), Mudga (Kerala), and Kadar (Coimbatore and Cochin) find their places here with their food collecting appliances such as the digging sticks, pick, pellets, cross bow and arrows, bamboo honey-collecting vessels etc. Their hut models of

triangular and rectangular types completely built up with bamboo and reeds, also find their places here. The Kadars of Anamalai hills, prepare artistic bamboo combs and it is the custom that each boy must prepare and present a beautiful comb to his bride at the time of marriage. These combs of Kadars are similar to those used by the Negritos of New Guinea.

The totemic hunters such as the Khonds of Orissa with their beautiful artistic brass images of animals, the head gear with bison horns and accessories are noteworthy exhibits in this case. The meriah sacrifice post is also an interesting exhibit, illustrating how the primitive agriculture was interwoven with magic and religion.

Viewing the agricultural tribal groups-the Saora, Gadaba and Koya (Orissa and Andhra)-it is interesting to note that both the shifting and terrace cultivation are prominent among the hill tribes. The primitive agricultural appliances such as the digging sticks, hoe, plough, sickle, knife, chopper etc. are striking from the point of view of their simplicity and variety. The various artistic wooden votive offerings and numerous musical instruments of string and percussion varieties of Saoras, reflect their religious and recreational attitudes. The Gadaba plaster cast model is an example to show how the girls of that particular tribal group are proud wearing heavy and large brass neckbands and ear-rings sometimes too big to lie on their shoulders. The Todas, the prominent tribe of Tamilnadu, are represented with their unique type of half-barrel-shaped hut model, bust models, clubs, imitation horns, ornaments, churning sticks and ceremonial bow and arrow. The "Possible Sumerian Survival in Toda Ritual" is an outstanding bulletin of this Museum.

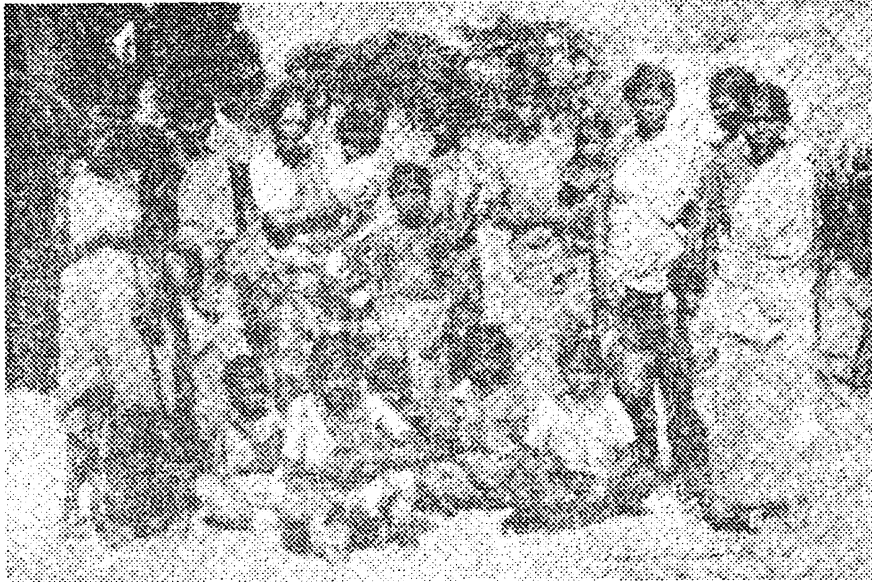
The Ethnology gallery II was also modernized and the material culture of the tribes such as the Chenchus, Kotas, Khasis, Nagas, writing and fire making implements, fishing and hunting appliances of the tribes of Kerala, Bhuta figures of South Kanara and the boomerangs of the Kallars and Maravars of Madurai area are well displayed. The Kotas who are an artisan tribe of the Nilgiris are represented in the case with their potter's wheel, iron implements like axes, spears, adzes, sickles and ornaments like bangles and bracelets. The two jewellery cases in this gallery present a variety of designs and materials of our local villages in Tamilnadu and of tribes such as the Kolli Malaiyalis of Salem, the Badagas of Nilgiris and the Nambudris and Syrian Christians of Kerala.

The Folkarts or the Kathakali gallery contains the materials pertaining to the folklore, mythology, dance and drama. The four life-size wooden Kathakali figures with actual costumes and colours, portray the four main characters of the Kathakali drama art in Kerala. The other twelve small modernized

wall cases display the sorcery figures of the Moplahs of Kerala, different votive offerings of the Hindus, Muslims and Christians in South India and the models of the temple car to co-relate the social and religious observance of the people in times of festivals.

Apart from the above mentioned exhibits in the Ethnological galleries of the Museum, the material cultures of certain tribes of Tamilnadu such as the Irulas (Nigiiris and Kerala) Kurumbas (Nilgiris), Malasars, Malai Malasars (Coimbatore) and Malaiyalis (North Arcot, South Arcot, Dharmapuri, Salem and Trichirappalli) and the treasure trove gold and silver jewelleries of our ancient peoples of Tamilnadu are in the reserve collection of the Section and are exhibited in special exhibitions now and then. The Section has got a good collection of negatives of tribes of Tamilnadu and about one hundred record plates pertaining to the songs and speeches of the Tamil nadu tribes, in reserve, for the purposes of study and research. Recently the Museum had released a set of six photographs of tribes of South India (Todas, Kadars, Kanis and Saoras) for sale to the public and foreign tourists and many new publications are in the press now. The gallery guide books in English and Tamil are quite popular and informative.

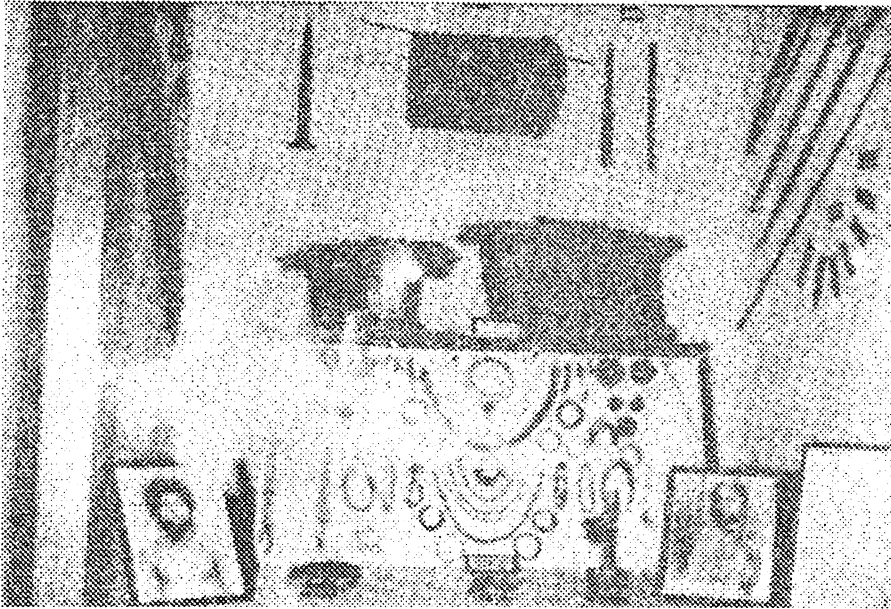
In recent years the Anthropology section has been involving itself in the various educational activities such as arranging filmshows on tribes, special exhibitions on tribes of different States, leather puppet show demonstrations, rare musical instruments demonstrations, etc., to make the museum more recreational and popular.



Malasars of Coimbatore



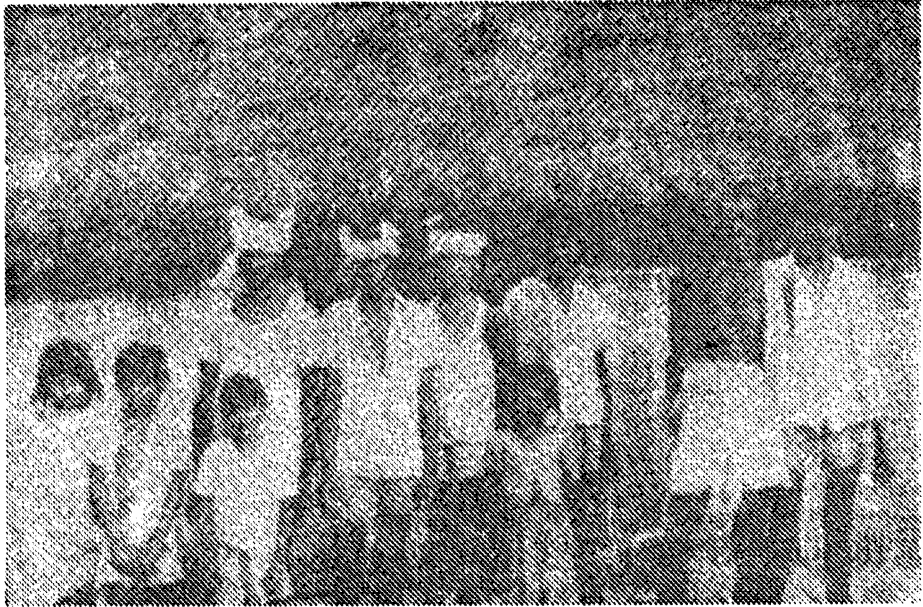
Kolli Malaiyalis Carrying Pineapples



A view of Kadar showcase in the Madras Museum



Pachaimalaiyali Man.



Jawathi Malaiyals.



Kalrayan Malaiyali couple.



Kani bowman - Kanyakumari



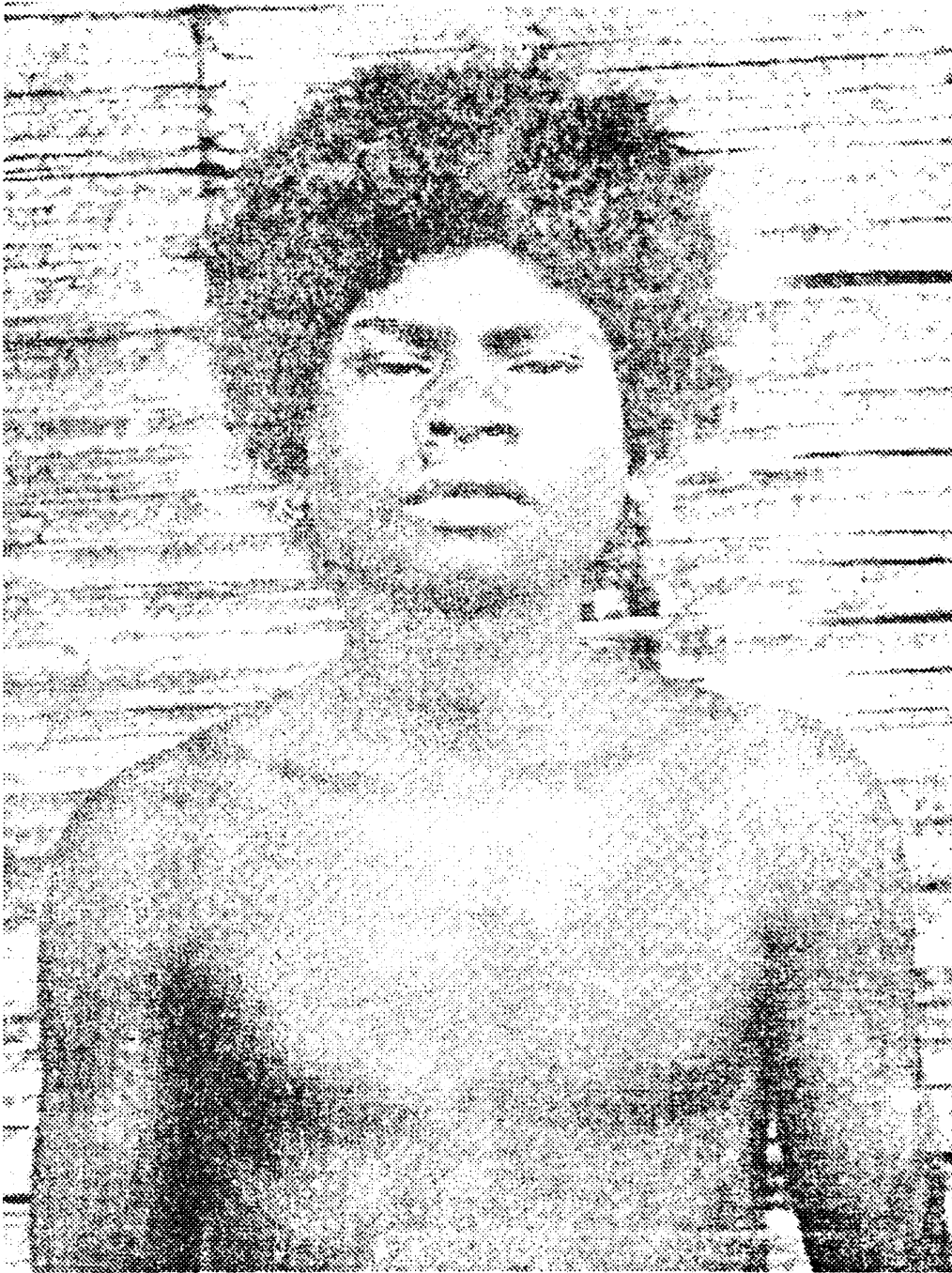
Muduvans of Madurai.



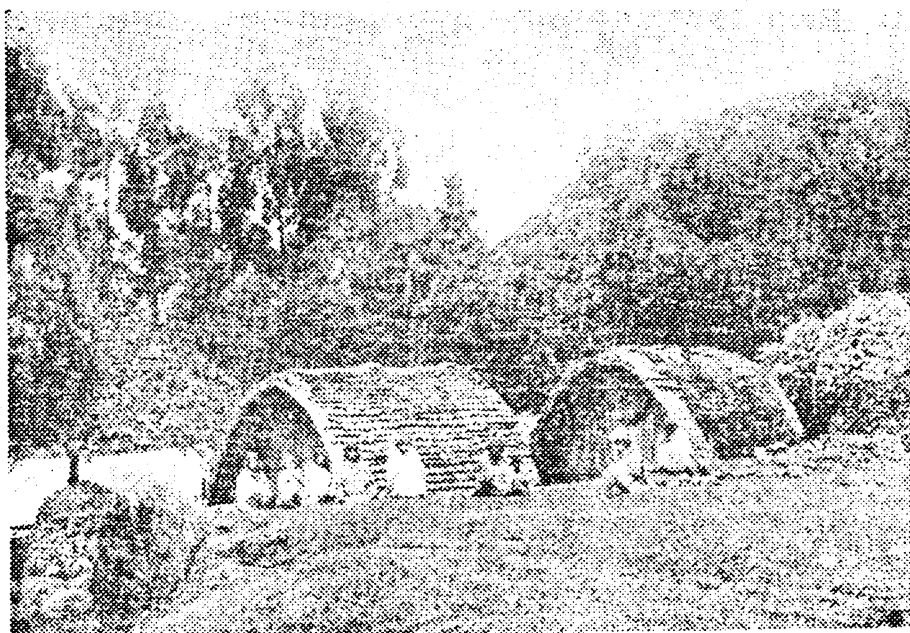
Pulayan huts at Madurai hills.



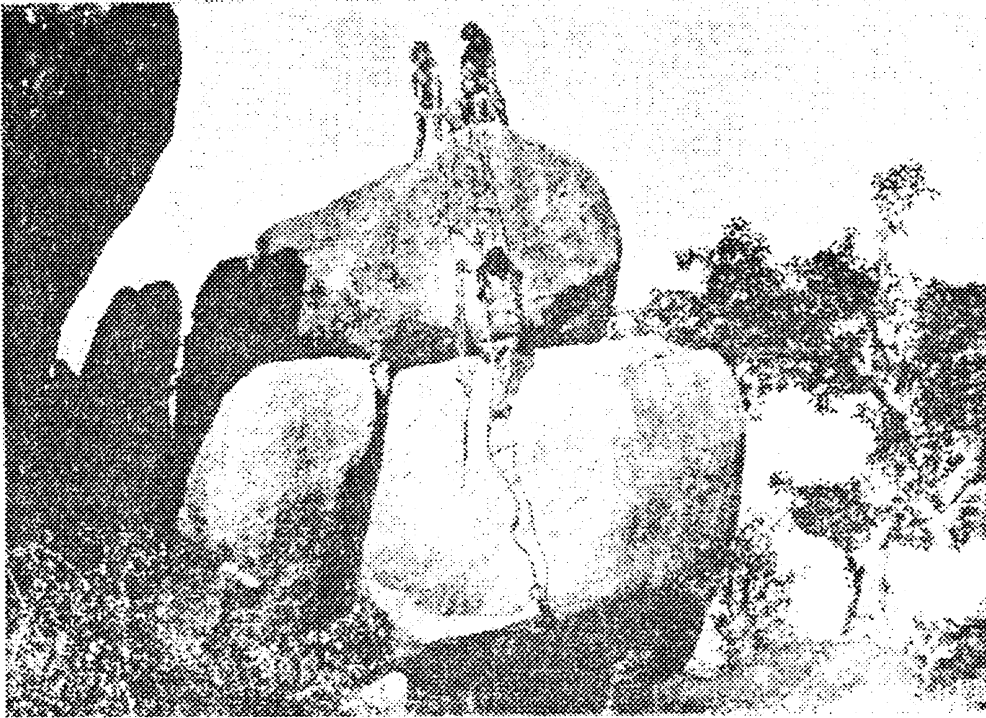
Paniyan Woman of the Nilgiris.



Kadar of Coimbatore.



Todas of the Nilgiris.



Irulas of Coimbatore.



Malaivedan of Coimbatore

